THE ULTIMATE DRAGON WARRIORS ZINE

CASKET OF FAYS

ISSUE ELEVEN

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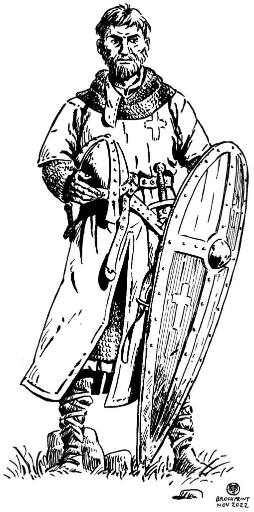

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Unlimited Bizarre and Dangerous Adversaries! (Part One)

Andrew Wright

Way back in the distant mists of ancient time, esteemed writer Graeme Davis penned two articles for the mighty yet short-lived *Warlock*[1] magazine, detailing how quest-hungry adventurers could convert all their favourite fantasy gamebooks systems to conform to the standard *Fighting Fantasy* ruleset. In general, this meant altering monster stats, and given the current *Advanced Fighting Fantasy* system has over 1000 hideous beasts spread across three major bestiaries and several minor ones[2], we thought we'd show you the reverse process. Namely, how to convert *Fighting Fantasy* creatures to *Dragon Warriors* analogs, whether you need a 'Saturday Night Special', or want to beef up an obscure area of Legend, or even if you just covet one of Titan's[3] nastier denizens and want to make it your own.

Not surprisingly, given the complexity of *Dragon Warriors* stats versus the simplicity of *Advanced Fighting Fantasy*, there are two main ways you can undertake the conversion process – holistically or mechanically. In the first part of this article we'll look at the holistic method.

The holistic method is the simplest way, and consists of the following process:

Find a similar creature: Look through the Dragon Warriors Bestiary and see if there is anything remotely similar that you could base your conversion on. For example, if you wanted a powerful demon, such as

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[1] Specifically Warlock Issues 9 and 10.

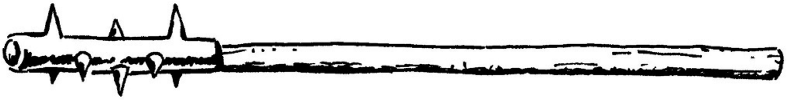
[2] The main bestiaries are *Out of the Pit*, *Beyond the Pit* and *Return to the Pit*. Monsters are also found in *The Titan Herbal*, *Demons of Doom*, *Rough Guide to the Pit*, *Creatures of Mishna*, and the *Encyclopedia Arcana: Volume 1*.

[3] Titan is the main game world of the Fighting Fantasy milieu.

Fighting Fantasy's Night Demon, your starting point might be the Malgash. If the demon was somewhat lesser-powered, such as the Mirror Demon, you may prefer to use the Hag, the Hellion, or the Pazuzu as a base model.

Look at the stats: This applies to your chosen *Fighting Fantasy* creature, its Dragon Warriors baseline, and, if possible, the Fighting Fantasy stats for that baseline. If you're converting a Skunkbear to *Dragon Warriors*, because the misty foothills of Zinj need a foul-smelling black-and-white-furred ursid, look at the Bear stats for both systems to get a feel for any changes that may need to happen.

Make adjustments: Tinker with all the stats until you find something you're happy with. Unless your creature is heavy on magic ability and defence, you're mainly going to be looking at Attack, Defence, weapons, Armour Factor, Rank Equivalent, and Health Points. Movement, Evasion, Stealth, and Perception will largely follow similar lines to whatever Dragon Warriors analog you've considered. You also need to find similar special abilities or house-rule new ones. In the above Skunkbear example, to recreate the creature's hideous stench effect, you may decide anyone fighting the Skunkbear after it has voided its scent glands must reduce their ATTACK score by 4 unless they have nose plugs.



A further example: You want some new horrible thing for the southern savannahs and the desert fringe-lands. How about a scavenging, hyena-headed Gnoll? *Return to the Pit* (p. 94) lists them as SKILL 8 STAMINA 5 with a range of standard weapons and leather armour. This is 2 SKILL points stronger than a regular Orc. Taking the Orc profile from the *Dragon Warriors Bestiary* (p. 24) you tweak it a little, also thinking that Gnolls probably operate more in daylight and are faster loping across the flatlands, and come up with the following:

Gnolls

Rank-equivalent: 2nd

ATTACK	15	Battleaxe (d8, 6) or Flail (d6, 4)
DEFENCE	6	Armour Factor 2 (padded leather hide)
MAGICAL DEFENCE	3	
EVASION	4	Movement: 12m (25m)
STEALTH	13	
PERCEPTION	6 (normal)	
Health Points	1d6 +5	

Category: man-like; Number: 4-24; Habitat: underworlds, open country, hills, deserts; Typical Treasure: average

And so, we have a pack of foraging and hunting Gnolls, ready to unleash into Legend upon the unsuspecting outskirts of Hakbad or the blistering margins of the Desert of Songs! In part two of this article, in the next issue of *Casket of Fays*, we will look at a more mechanical approach to converting *Advanced Fighting Fantasy* monsters into *Dragon Warriors* stats. Stay tuned!

FAQs for Dragon Warriors (Part 3)

Dave Morris (compiled by Brock)

First published by Dave Morris, and reprinted here with his kind permission, are questions asked about the Dragon Warriors game along with his replies. There are a lot of them. This follows on from parts 1 and 2 in Casket of Fays issues 9 and 10 (respectively).

(22) Can the user of a missile weapon still defend normally in melee?

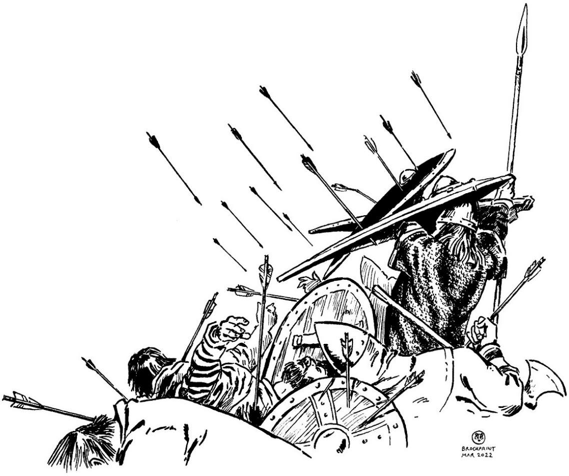
Yes.

(23) What effect does cover (including, perhaps, human hostages) have on missile combat?

A -2 penalty for 50% cover (covering approximately half the body).

A -4 penalty for 75% cover (covering approximately three quarters of the body).

Total cover should make a missile attack impossible.



(24) Are large targets easier to hit with a missile weapon than normal sized ones?

Not unless the target is as big as a barn door, in which case a +2 bonus to Attack applies.

(25) What exactly does "Moving Slowly" and "Moving Quickly" mean in the missile combat modifiers table?

Moving slowly indicates the target is moving at five metres or less per round. Moving quickly means the target is moving at more than five metres per round. More simply put, the target is walking or jogging.

(26) How small is a "small" target on the missile combat modifiers table? Does this modifier increase if the target is very small (for instance if you wanted to hit an imp)?

Small is about half the size of a human being. With very small targets, you may increase the penalty to the roll by +2 for every further halving of size.

(27) Can a sorcerer do anything else for the three rounds it takes to visualise his destination when casting *Astral Gate*?

No. But the Sorcerer can break off the visualisation to defend, thereby cancelling the spell without a loss of Magic Points.

(28) Could an attacker be allowed to voluntarily reduce his Defence to zero to enable him to move half rather than one quarter normal movement (in effect acting as though he had surprised his enemy, even if he hadn't)?

No, that exception only applies if the attacker succeeds in surprising their opponent.

(29) Would a Troll be injured if a tree fell on him?

Yes, the protection specified under the Troll entry comes from rubbery skin. It does not protect from massive weights and crushing. The tree would obviously need to be large enough to affect the troll in such a manner.

(30) Could you make a vessel to hold cloudspider venom from the cloudspider’s carapace?

As the rules are written, no, but an exceptionally powerful magus might devise a way.

(31) Do Vampires reflect in a mirror and are they burnt up by the sun?

Vampires do not reflect in a mirror and cannot survive sunlight. There are rumoured to be breeds of vampire from strange lands that can be seen in mirrors. The Vrykolakas of Emphidor, for example, are said to reflect in mirrors.

(32) Is MAGICAL DEFENCE automatic or does it require conscious effort?

It is automatic.

(33) Is a person's MAGICAL DEFENCE impaired when they are asleep?

No, it is not.

(34) Is a victim aware that they are being magically attacked before the spell takes effect?

Usually not. If they are not familiar with magic, they may not realise that they have been attacked even after the spell has taken effect. A mild creepy sensation, a slight shiver, or a bout of nausea may be all the evidence of a failed spell casting.

River Spider

Chris Jolliffe

Ambush by outsized spiders is not merely a threat on the ground; some long-legged species live near or under the water. Such species – typically having bodies nearly two feet in length and leg spans of more than twice as much – can be found in burrowed nests in the riverbank or hiding in reed beds below the surface. River spiders can hold air in a bubble around their hairy abdomens, allowing them to remain underwater for up to two hours at a time. While their vision is exceptionally good, they rely on vibrations, to which they are acutely attuned.

River spiders are typically slow-moving, although capable of bursts of speed on land or underwater. Their preferred method of attack is to bite and poison their prey, then drag them under the water to prevent the current taking paralysed prey away. Sometimes they will use spider silk to anchor their victims in place.

Some river spiders will spin webs between branches and underwater rocks, or between banks to create fishing nets as much as ten feet wide. Such nets are only found in deep or stagnant water, however, as otherwise they would quickly become full of debris.

River spider nests will typically hold between 2-8 adult spiders. They breed from a brood mother, who is usually found deep in the riverside burrow. A fearsome creature, she is usually two to three times the size of her offspring.

River Spider
Rank equivalent 2nd

ATTACK	15	Fangs (d6, 3) Normal poison (3d6)*
DEFENCE	2	Armour Factor 1
MAGICAL DEFENCE	4	Movement: 5m (20m)
EVASION	4	
STEALTH	20	
PERCEPTION	13	Panoptical
Health Points	1d6 +5	

Brood Mother
Rank equivalent 6th

ATTACK	18	Fangs (d8, 3), Strong poison (4d6*)
DEFENCE	4	Armour Factor 2
MAGICAL DEFENCE	6	Movement: 5m (20m)
EVASION	3	
STEALTH	18	
PERCEPTION	13	Panoptical
Health Points	1d6 +10	

* If not resisted, spider venom paralyses in 2 rounds and kills in 30 rounds. If resisted, damage is inflicted as normal.

Nock, Draw, and Loose

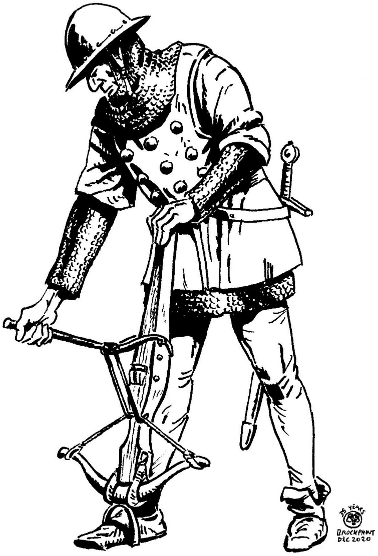
Original Idea – Lee Barklam

Adapted by Brock

A character with any Strength can attempt to use a bow. However, having a below-average Strength will affect the Armour Bypass Rolls and damage of an arrow, just as it would for a mêlée weapon; being unable to pull the string of the bow back fully affects the effectiveness of the arrow. In addition, the bow's effective ranges (short, medium, long) are reduced by 10% if the character has a Strength of 5 or less.

Unfortunately, having an exceptionally high Strength (16+) does not confer any bonuses because, once the string is pulled back as far as it can go, being any stronger confers no greater velocity or accuracy to the arrow. Very strong archers can, however, commission bows that require a greater than average Strength to draw (if they can find someone to make them). These tailored bows are much more expensive than normal bows (10x cost or more), but enable the archer to take full advantage of his high Strength (i.e., +1 Armour Bypass Roll and +1 Damage). Such bows cannot be used by weaker archers (they simply cannot draw the bow).

Crossbows cannot be made to take full advantage of higher Strength scores and cannot be drawn at all by any character with less than 8 Strength (this presumes the use of a belt hook to draw the crossbow). Use of a goat's foot lever or a windlass reduces the minimum Strength required to draw a crossbow or arbalest to 6. Even with these mechanisms, a character with a Strength of 5 or less is simply too feeble to use a crossbow.



Paperback Fighter

Ben Stevens[4]

In the 1980s, the newsagent was my friendly local gaming store. The great old ones, Livingstone & Jackson, had forged a new path for RPGs with the invention of Fighting Fantasy gamebooks. These broke new ground in lots of ways, not least of which was the format. The paperback book could sit happily in WH Smiths, Menzies, and any other little Post Office or corner store that had a children's books and magazines section. This put RPGs in front of millions of eyes and opened up a world of potential that had previously been denied by boxes and books seen purely as games or toys, rather than good reads you could interact with.

Pretty soon, the bandwagon was spilling over with choose-your-own-adventure knock-offs and tributes. Nestled among these garish spines on the shelves, near the Art of Star Wars books and the Beano annuals, was a six-book series called Dragon Warriors. The authors' names stood out a mile to anyone brought up on Rune Rites and Griselda, Dave Morris and Oliver Johnson, late of White Dwarf. Their names established the books' proper game bona fides with me. When coupled with the £1.85 price tag, I was sold.

Honestly, initial impressions were not great. Book one gave me a rule system, but only two character classes to play, and they were Knights and Barbarians. What a weird coupling! Lancelot and Conan go on adventure do they? Hmmm. Even so, the book came with an adventure, and getting a game going seemed simple enough.

[4] Ben is one half of the RPG Podcast, *What Would The Smart Party Do*? You can find that podcast here: https://www.whatwouldthesmartpartydo.com/

Book two really made the game complete, adding magic with enough options and flavours to replicate the other 'proper' FRPGs I had at home already. I adored the fact that adventures were included with every book. This made them playable at short notice with little prep, and I've always looked for good adventures as a hallmark of a solid game. Book three was nothing but adventure, a campaign they called The Elven Crystals.

I played it to death. I used it to introduce my friends to gaming, the sorts who wouldn't ever really bite when I suggested AD&D. These groups included girlfriends, and believe me, they were a rare include in my gaming sessions before then. I went back to the land of Ereworn time and again, always running DW as an aside to my other campaigns, keeping it casual, keeping it light touch. Which makes my decision to start a fanzine about it all the stranger.

The Ereworn Ear was really just the campaign notes from our sessions. Because I had a casual group, I was the note taker as well as the GM. I put together little maps, descriptions of NPCs, notes on treasures, and some stories based around the party's antics. This was presented as a newsletter. I typed it out on a manual typewriter, cut and glued it onto A4 drawing paper, and ran it through the newsagent's photocopier that I fed with 10p coins, and tried to figure out how to print on both sides.

When I shared it with my friends, they seemed curious but hardly enthused. Still, I enjoyed doing it. Unbeknownst to me, my friend Maria had taken it upon herself to run up extra copies of the Ear (as no-one called it) and started selling it around our regular pub, The Prince of Orange. She charged 50p a go and raised enough cash to mean we didn't have to pay for our snakebite and blacks that weekend. I'm convinced her sales

ability was based on convincing disinterested bikers and goths that this was some kind of charity drive. I can’t imagine they thrilled to the exploits in far off Khitai, or got many laughs from Kartoon Korner, which simply displayed a line drawing of a daisy in a pot.

Still, it meant I produced another 2 issues at least (I genuinely can't recall if there were any more), and people got in touch! By letter! They sent coins! So I posted some issues out and about, feeling very smug that at least one issue went as far as distant Cambridgeshire. The campaign dried up, as they do, and so did the Ereworn Ear. I think I played WFRP soon after that, and couldn’t get my then-girlfriend to quite go for that one.

Dragon Warriors will always hold a special place in my collection. I still have all six books. They’re in my loft. I might just nip up the ladder and go have a flick through them. But then again, maybe the past is best left where it is. Nostalgia is a lovely thing, perhaps best not ruin it by looking too closely.

The Adventure of Aunty Crookback

Jason Pearman

The Cast
The player-characters
A rival and his party
A lord
A Hag (possibly an Annis)

Overview
The player characters have a rival they don't like. They may even have come to blows in the past (without killing that person). This adventure provides a reason for the two groups to meet, allow an exchange of views, and perhaps give an opportunity for the players to have a final go at their rival/enemy.

The Adventure
The player characters are travelling back from their latest adventure when bad weather rolls in. The weather is so bad they're forced to take refuge in a nearby town. It's near dusk, and some of the townsfolk should still be around, even in these conditions. But the village is very quiet; house doors and windows are bolted shut and although some smoke can be seen from chimneys, nothing stirs. The only real sign of life is from the lord's small manor, where the glowing light from a hearth or sconce can be seen.

The lord can be of any age, appearance, etc., but he is experienced and knows what he's doing with a sword. He is also very keen on traditions, especially the custom of hospitality. Before allowing the players to enter, he will insist on, and remind the player characters of, this custom.

On entering, the player characters find that they are not the only ones sharing the manor's warmth. Their rival and a small group are there too,

also sheltering from the weather. This group should closely match the player characters in fighting ability and can combine any Professions to suit.[5]

The host will sense the obvious tension, but remind people of the custom and serve adequate food and drink while allowing the groups to chat and (not) get along. It turns out the rival is also on the way back from a mission of his own: charged by his master/employer to retrieve one of the potions from the local character/monster – a Hag.[6] The group were successful and stole a potion, but one of the men-at-arms was captured (he is still alive), and one of the party in the lord's manor has warts and sores (Looks 2), from the Hag's curse.

The Hag wants her things back.

Later that night, the Hag will approach the manor, declare the crime against her, and state that she wants returned what was stolen from her. The rival will deny all knowledge of this.

Aunty Crookback is a local oddity. The village and lord do not have the resources to deal with her and leave her alone. Sometimes, they'll leave food and gifts for her, and sometimes, Aunty Crookback will be nice back. Aunty Crookback isn't stupid and knows if she antagonises the village, stronger knights may be sent to hunt her down. She knows she's on to a good thing here, and is usually tolerant of the villagers… But she's still a Hag.

Aunty Crookback starts her attack by trying to intimidate those in the manor by riding the captive man-at-arms using her Night Bridle. The

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[5] In my game, the players had a rival Knight, accompanied by a Warlock and three 'disposable' men-at-arms.
[6] You could use an Annis for this, if you prefer (see CoF 8, pp. 22-24).

screams will tell everyone he's not having a good time. The rival won't care. A little later, she'll send her minions in to attack the manor. Spriggans or Goblins spring to mind, but the Games Master may choose his own.

The rival will order his men to defend the manor but still won't reveal his part in this. In the third wave, the Hag will get involved directly, supporting minions and using the hostage as a shield. At all times, she is open to dialogue and just wants her stolen potion(s) back.

Outcome?

My players (mainly children) weren't too sure of the hospitality custom, so the lord reminded them. In the end, they did solve the issue fairly peacefully by getting the potion off the rival and talking this through with the Hag. They even managed to rescue the captured man-at-arms.

After the night's excitement, both parties slept at opposite ends of the manor, and I fully anticipated violence in the morning when they left. The rival woke early and made a quick exit. The players then let him go…

Hospitality

The custom of hospitality is one observed, with some local variations, throughout the lands of True Faith and Ta'ashim (and even beyond). The host may never act against his visitor, but must treat him as an honoured guest. In turn, the visitor must be civil and not insult his host. A person's house is considered sacrosanct, whether this be a hovel or a palace. This sanctity does not mean that God[7] immediately intervenes to protect a dwelling if it is attacked. What it does mean is that the offender who breaks the rules is never trusted in anyone's house again, and an ill fate will follow him from then on.

A person need not invite anyone into the shelter of his home but, if he does, then *both* parties must obey certain rules of respect and safety. Once inside, peace must reign between them, even if they later discover that they are deadly enemies. They can go outside and fight, or one of them can leave and then return with hostile intentions (if he is permitted back in). While inside, however, both parties must remain peaceful, and the visitor must even aid the owner of the dwelling to defend it if they are attacked.

Common superstition holds that anyone who breaches this unwritten agreement will not only be viewed with suspicion by all who hear of their misdeeds, but will attract the displeasure of those divine powers that oversee the custom of hospitality. It is a commonly-held belief that a terrible fate will occur to the transgressor at the most inconvenient time, delivered by an agent of divine retribution.

[7] Or one of the Old Gods which protect the hearth; the custom of hospitality predates the True Faith and Ta'ashim.

Ritual: The House of the Moon

Chris Jolliffe

Recharging sorcerous rings is a slow affair; for the three nights of the full moon, a ring must be presented to the night sky in a frame of silver and moonstone that must adhere to a particular and complex design. This process will muster sufficient power for the ring to be used a single time, making its full empowerment a tedious matter of nearly two years.

There is, however, a faster – if distinctly more perilous – method: an ancient Kaikuhuran practice mostly lost to the ages save for rare ancient texts detailing the procedure. According to these papyrus scrolls, there is a place beyond the sky where the youthful god[8] Khonat dwells: in a marble hall where nine ancient white baboons bear silver mirrors, each reflecting one of his phases and one of his changeable moods. If a petitioner could find a way into this unearthly chamber, he might seek the favour of the notoriously mercurial Khonat to bring the ring to its full potential within a single month.

The ritual involves drawing a complex nine-foot silver circle (inscribed with lunar sigils and a prayer to Khonat), and the burning of certain herbs, in a place open to the night sky. The total cost of the necessary preparation is 500 Florins. If a permanent silver circle is constructed at a cost of 2,000 Florins, the cost of each ritual casting is reduced to 150 Florins.

The ritual takes an entire night (no less than five hours long) from dusk to dawn, beginning and ending with the sun's light. After three hours, the Sorcerer must open an *Astral Gate* to the House of the Moon; this must be done on a night of the new moon, allowing the practitioner to slip in

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[8] As described in the rite Khonat is a god and is likely to consider himself as such. A Sorcerer may well consider him to be a demon or spirit, but he would be wise to keep such opinions to himself when dealing with Khonat.

unseen. The texts will (if complete) give an accurate description and image allowing the Gate to be correctly cast.

The Sorcerer can now enter the House of the Moon. There are guardians: enormous milk-white scorpions that prowl the approaches. The wise enchanter will avoid these monstrous creatures, typically with the *Invisibility* spell; more belligerent or less-prepared magicians might choose confrontation and will have to face 1d3 of these terrifying sentinels.

Moon Scorpion

ATTACK 22	Two pincer attacks per round (d6, 4)
DEFENCE 5	or sting (d4+1, 2) and strong poison
MAGICAL DEFENCE 15	Armour Factor 4
EVASION 4	Movement: 10m (20m)
Health Points: 16 +2d6	STEALTH 15
Rank-equivalent: 6th	PERCEPTION 7 (panoptical)

The Moon Scorpion will attempt to seize its prey in both pincers. If it manages to land strikes with two consecutive attacks, it will then begin to pull the unfortunate victim to pieces, causing 1d6 damage per round with armour offering no protection.

If three rounds pass without the Moon Scorpion taking hold of its prey, it will lash out with its sting with an ATTACK of 27. Once it has successfully stung its target, it will retreat a little and wait for the venom to take effect before continuing its attacks.

Once past the guardians, the Sorcerer can approach Khonat and, using the appropriate phrasing, petition the divine being to empower a single ring. The reception depends very much upon Khonat’s changeable mood.
Roll (d10 -1) with the following modifiers:

- A gift of rare incense and gems will benefit the Sorcerer; a sum of 500 florins will add 1 to the roll, 1,000 will add 2, and 2,000 will add 3.
- If the Sorcerer is familiar with the ancient Kaikuhuran language, they may present a scroll in dedication which will gain favour: at intermediate level, they may add 2 to their roll; if fluent, they may add 3.
- Khonat will grow weary of a Sorcerer presumptuous enough to attempt regular visits: for the second ritual performed within a year, reduce the dice roll by 1; for the third attempt, by 3; and should anyone attempt a fourth, by 6.

Consult the table below:

3 or less	Khonat is furious at the interruption and casts the Sorcerer from his presence and back to earth with a glaring burst of moonlight, causing d8 damage. The ritual is over.
4 to 6	Khonat is amused at the intruder's temerity; if the Sorcerer can defeat his favourite, Shemet, he will agree. Shemet is a beautiful alabaster maiden in a white silk gown, who transforms into a Moon Scorpion.
7 or more	Khonat is pleased by the Sorcerer's knowledge and manners and agrees to recharge the ring.

The audience will now be over, and the Sorcerer will be permitted to leave by their *Astral Gate*. If by some mischance this has closed, the Sorcerer must recast it with a 50% chance of failure. If two attempts fail, Khonat will laugh in derision; the incompetent magician must remain his prisoner forever.

Once the ritual is successfully completed, the ring will vanish from the frame, to reappear on the second night of the following full moon, fully charged.

The Tale of Saint Andreas in Analika

Brock / Damian May

The teachings of the Saviour reached Analika when Saint Andreas, the Walking Apostle, and his followers arrived some thirty years after the Saviour ascended into Heaven. Saint Andreas found the land filled with heathens and idolaters who worshipped violent gods of Fire, Lightning, and Death and petty lords who ruled harshly over the impoverished farmers who tilled the land.[9] Within the dark mountains of the land dwelt many evil creatures whose power was fuelled by the blood and worship of the fearful locals.

Saint Andreas spoke out against the false priests and monsters. At first, the people turned against him, but he responded to their blows and insults with a show of calm dignity and humility that earned him the respect of the crowd.[10] Saint Andreas then walked into the blood-stained temples, brought Light to Darkness, and showed the people that their gods were nothing more than foolish demons. He placed upon the altars the symbols of the Saviour and converted many of the priests to the True Faith; many of these first converts later became saints in their own right.

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[9] Several scholars have pointed out that at the time Saint Andreas would have reached Analika, the land was still part of the Selentine Empire and the people were treated no worse than elsewhere. They point out the tale must refer to the situation in the highlands of the country which have been the dwelling place of all sorts of creatures of the night since time immemorial.

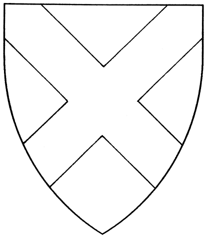
[10] And (possibly) the approval of the Selentine governor. Certainly there is no record of Saint Andreas having been impeded in his tasks by the local authorities.

Saint Andreas then walked up the twisting mountain paths into the dark lairs of the vampires, wraiths, and other unholy creatures, bringing the Light of God amongst them. With his Sword of Purity and the Cross of the Saviour[11] he sent the beasts back to the Hell whence they came. When his work was done, he returned amongst the simple farmers and laid down to rest. As he slept, an angel of the Lord came down and took his soul to a better place.[12]

His remains were then taken by the Thirteen Most Holy, the first Faithful to be converted, and they divided these amongst the chapels of the land; holy relics for those who would seek to understand the Walking Apostle himself.[13]

Notes:

Saint Andreas is notable in that he was one of the few early saints of the True Faith not to die a martyr's death.



The Cross of Saint Andreas (or Andrew in Elleslandic) originates from a tale where Saint Andreas was caught preaching in the Perasic city of Gabalas and was condemned to be crucified. Stating that he was unworthy of being crucified on the same type of cross as that of

[11] There is considerable debate as to the nature of these artefacts. Some believe Saint Andreas carried a fragment of the True Cross, while others believe it was simply a cross he fashioned for the task. Likewise, some believe the Sword of Purity is an actual sword (its whereabouts currently unknown), while others believe it is an allegory referring to the saint's faith and determination.

[12] This aspect of the tale is much disputed. According to some, Saint Andreas travelled farther afield after his exploits in Analika, reaching as far as Tamor before ending his days in the Emphidian city of Charoa.

[13] Again, the provenance of the saint's remains (relics) is disputed. Relics of Saint Andreas can be found in churches in Emphidor and Tamor as well as in Analika.

Gatanades, he was instead lashed to a *crux decussata* (an X-shaped cross, or 'saltire').

Gabalas is an ancient city that lies on the western shores of the Sea of Lament.[14] Today, it is overlooked by a strong fortress that is the seat of Prince Emeric of Gabalas. The city gives its name to the entire principality, which is one of the four principalities of Outremer.

The story goes on to tell that, like the Saviour, Saint Andreas did not die on the cross but instead continued to preach for three entire days – even converting some of his Selentine guards. The local Tribune finally had Saint Andreas cut down from the cross and exiled instead.

And finally:

Some of the aspects of the tale, including the precise nature of his deeds, the Sword of Purity, and his relics have been kept deliberately vague. Not only does history simply not record them with any accuracy, but individual GMs who wish to use this tale in their campaign may come up with their own answers to these questions (if they so wish) and make part of the tale their own.

The "Tale of Saint Andreas in Analika" is taken and adapted from "The True Faith in Analika" originally written by Damian May and posted to the (now defunct) Dragon Warriors Wiki in March 2011.[15]

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[14] A map showing the location of the city of Gabalas can be found in the solo adventure book "Icon of Death" by David M. Donachie.
https://www.drivethrurpg.com/product/368735/Icon-of-Death--A-Dragon-Warriors-Solo-Adventure

[15] The Dragon Warriors Wiki no longer exists, but its contents were salvaged and re-posted in the Cobwebbed Forest. The tale of Saint Andreas in its original form can be found on page 54 in Volume 4 - the Lands of Legend:
https://www.cobwebbedforest.co.uk/WikiArchive.php

Ibrahim (The Holy City)

Brock

This was written for my Dragon Warriors campaign, which assumed that Ibrahim is sited somewhat inland from the Sea of Lament (as appears to be the case in Dragon Warriors book 6, p. 263). The newer edition of Dragon Warriors appears to have moved Ibrahim to the coast; if that is the map you're working from, then this version of Ibrahim is probably not for you. You are quite welcome to use ideas and locations for your own version of the city, of course.

The Holy City of Ibrahim occupies most of the summit of a ridge running north-south about three-quarters of a mile west of the great lake known as the Sea of Zekhen. To the west, the Nar-Namen Valley separates the ridge from a range of hills, while to the east, the ground drops steeply to the Yarukh Valley, with a few small hills hiding the shores of Zekhen.

The city of Ibrahim is divided into several distinct areas, each separated from the other by fortified walls.

The city's population has not recovered from the awful massacre of the population when the Crusaders first seized the city. The recapture of the city over fifteen years ago by the Ta'ashim did not result in anywhere near the same loss of life, neither did the Crusader recapture three years later, but Ibrahim remains under-populated. It did not take long for Coradians (both merchants and warriors) to seize unoccupied houses for themselves and many are now owned by the northerners, with those returning home selling the houses to new arrivals.

Inns may still charge full price for stabling and food, but accommodation is not so difficult to find and is relatively cheap. A whole house can be leased by characters who think they might be spending some time in the city.

Only the truly penniless set up their shelters in the ruins that have not yet been rebuilt or in the mausoleums outside the city walls.

The Old City

(Areas A, B, C)

The aptly-named Old City is the most ancient part of Ibrahim. Its thick, marble-faced walls, built as a large quadrangle, still stand, although they have been repaired and heightened over the years. The new construction is of white limestone and it is easy to see what is new, what is repaired, and what remains of the original walls (which rise to about two-thirds the height of the current walls).

The most striking feature of the Old City is the massive Brass Tower (or Migdal Hafliz), which looms over the surrounding walls and buildings. A domed cylinder, it stands some 50m tall, has a diameter of about 30m, and its exterior is covered in glyphs and figures in procession.[16] The reflection of the sun on the brass tower can be dazzling and locals have learned not to look in its direction at certain times of the day (market stalls hang awnings that protect against the glare). The tower stands within its own marble-faced curtain wall with a further, lower, wall protecting it from the Temple and the Coradian Quarter.

The Old City comprises three areas known as The Library, the Temple, and the Coradian Quarter.

A. The Library. Containing pillared buildings of rose-coloured sandstone, with a number of courtyards and fountains, this area is entered by invitation only. Thousands of codices and scrolls, containing the

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[16] Popular belief (spread by many story-tellers in the souqs of Ibrahim) has it that the tower was built in one piece by Ifriti in days long gone, before the Selentines – or even the Emphidians before them – came to the city.

accumulated knowledge of ages, are said to be kept safe within these walls. Access is through the Ivy Gate in the north wall.

B. The Temple. Reached through three gates housed within towers in the west, south, and east walls, the Temple contains the palace of the King of Ibrahim, and the churches of the Divine Sacrifice and of the Crucible. The Church of the Divine Sacrifice is an odd building, having been originally a church, then a mosque, before becoming a church again. Its tall, square tower sits uneasily alongside a dome covered in blue glazed tiles. It is undergoing renovation following the latest change, and wooden scaffolding covers almost a third the building. The Church of the Crucible was rebuilt following the initial capture of Ibrahim; it supposedly marks the spot where God revealed His Truth to the Elder Avrem.

C. The Coradian Quarter. The southern edge of the Coradian Quarter is dominated by the Grand Lodge of St Wythan (the Capellars) in the southwest corner and the Hall of the Crucible in the southeast corner. Much of the rest of this area has been taken over by Coradian knights and mercenary companies. A large, ancient Selentine reservoir still stores and provides water to the upper city; it is fed by underground aqueducts (or qanats) that bring water from the hills to the north.

Upper Town

(Areas D, E, F, G)

D. The Merchant Quarter. A mix of bazaars, souqs, and good quality homes. Traders selling the same goods gather together, so silversmiths can be found in one street, cloth merchants in another, fruit sellers in yet another, etc. There are several inns here, most being two-storeys built around a courtyard with stables and a bathhouse on the ground floor. The population is a mix of Coradian, Ta'ashim, and Beremites (the original inhabitants of the area).

E. Tower of Volvel. A self-contained citadel that watches over the western walls and Bizur Gate of Ibrahim. The tower is manned by Knights of the Crucible, their blue and gold banners fluttering above the ramparts. The tower's name comes from the word for wolf in Old Kurlish.

F. Church of the Host. A simple, rectangular church with a rounded apse. It was built as a basilica (a meeting hall) by the Selentines and later converted to a church, which makes it the oldest church building in Ibrahim.

G. Hospital of Anselm. A fortified compound containing two churches built above basement accommodation, this is the headquarters of the Order of St Anselm of Gath. The Grand Master of the Knights of the Hospital is Sir Birinus di Nennia, but the Grand Commander (the second in command) is Sir Agilmar de Thours, who runs the day-to-day business of the hospital.

Lower Town

(Area H)

The Lower Town is where the less well-off live. It is a warren of streets that twist, turn, and end unexpectedly. A large souq occupies the area directly below the Hospital of Anselm, the smell of the spice market counter-acting, to a certain extent, the smells from the tanneries near the eastern ramparts. The Lower Town has four exterior gates that are (clockwise from the northwest): the Brass Gate, the Baruch Gate, the Fisher Gate, and the Tanners' Gate.

Outside Ibrahim

I. The Hararit. A rocky spur stretching out beyond the Orush and Anshil Gates. Cultivated with vines and a large olive grove, the only building on the Hararit is the Monastery of Lemlin. Anyone looking closely at the ground will see that many of the 'rocks' are actually cut stone; the ancient

city of Avrehem (now Ibrahim) once extended southwards to cover this spur, but its ruins are now buried.

J. Shrines and Mausoleums. Dotted along the approaches to Ibrahim can be found old, crumbling stone shrines and mausoleums, some dating back to Emphidian times. Many have vanished completely or are in ruins, but a fair number remain in good condition.

K. Khan Al-Tilka. A large, quadrangular caravanserai built around a courtyard in the centre of which is a large pool where animals can be watered. A pile of rubble beside the pool marks the spot where a Ta'ashim shrine used to stand. The Khan was briefly run by the Knights of the Order of St Anselm of Gath but is now run by a garrulous Ta'ashim named Hossam. The Ta'ashim shrine that overlooked the main entrance has been converted into a True Faith chapel.

L. Rock-cut Tombs. The area around Ibrahim is riddled with rock-cut tombs where the Beremites buried their dead. Some of these tombs are quite complex, containing the remains of entire family groups. Over the centuries, most have been looted and many are now lairs for bandits and others who have reason to avoid the authorities.[17]

M. Sepulchre of the Holy Mother. A small, domed chapel covers the entrance to the tomb of Agatha, Mother of the Saviour. This is a popular pilgrimage destination and the path leading to the chapel is well worn and can get quite crowded. Temporary stalls often line this path as hawkers vie to sell fruit, water and all manner of 'holy items' to passing pilgrims.

N. Ta'ashim Cemeteries. Similar in many respects to the True Faith cemeteries that can be found around Ibrahim, but without the crosses. The

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[17] Naturally, these places provide ideal locations for encounters and adventures. GMs can have their Player Characters find and explore a previously undiscovered tomb, or they can be forced to meet someone in one of these places, or they might need to track down some bandits (or thieves) who have made their lair within a sepulchre.

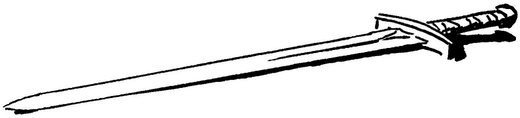
small mosques which used to serve the cemeteries are now just piles of rubble.

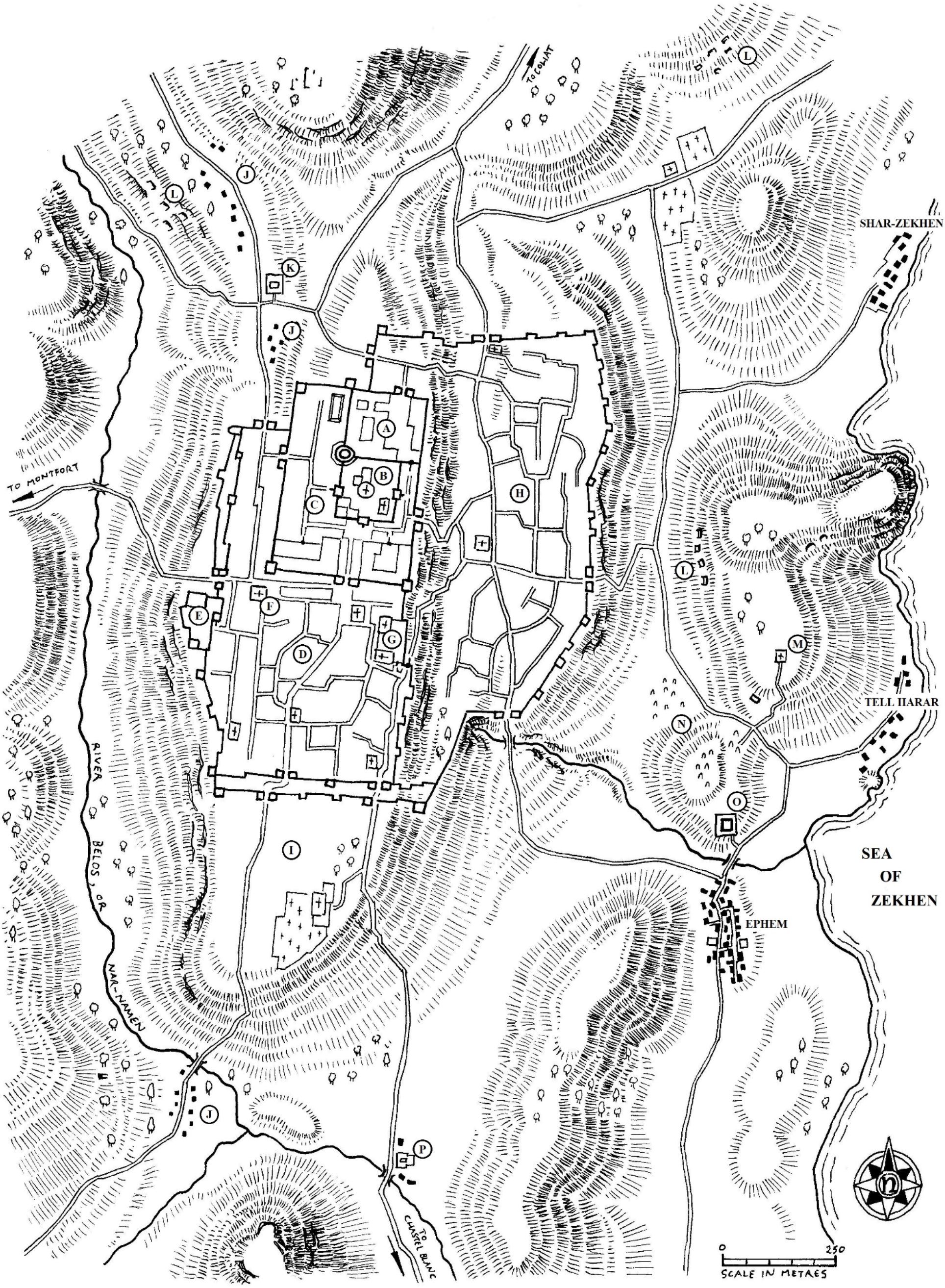
O. Bonvouloir Keep. A strong, square keep surrounded by an irregular quadrangular enclosure. The keep overlooks the small town of Ephem and its garrison, led by Sir Ignaci de Argols, controls one of the approaches to Ibrahim as well as serving as lookout for traffic on the Sea of Zekhen.

P. Khan Al-Hibat. A cluster of huts gather around this solidly-built caravanserai. Although it was burned in the original siege of Ibrahim, the stone walls survived and it has been wholly restored. Stables are to the front, with guest accommodation to the rear. In a concession to merchants travelling from Asun, the caravanserai retains a small mosque at the very rear of the building.

Astute readers might note that some features described above appeared in the old Dragon Warriors Wiki on Ibrahim; notably the Brass Tower and the Library – both written by Damian May.[18]

Some of the described locations refer to Knightly Orders that might not suit your particular campaign. GMs should feel free to alter whatever they need to in order to suit their campaign. Characters not native to the Holy City would probably not have such detailed knowledge of places anyway…



[18] As mentioned earlier, the Dragon Warriors Wiki is now defunct, but its contents were salvaged and re-posted in the Cobwebbed Forest. Damian May's original description of the Holy City in its original form can be found on pages 167 to 172 in Volume 4 - the Lands of Legend: https://www.cobwebbedforest.co.uk/WikiArchive.php

Environs of IBRAHIM